The Secret of Mammon

Expanded & Remastered

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Introduction

The name Mammon has long been bound to the idea of money, material wealth, and the insatiable pursuit of gain. Its roots reach into the post-classical Latin *mamonna*, meaning simply "wealth." The word resounds most famously in the admonition from the Gospel: "Ye cannot serve both God and Mammon" (Matthew 6:19–21:24, KJV). In this passage, Mammon is not a god in the traditional pantheon, but rather the living embodiment of greed, desire, and the corrosive hunger for worldly treasure.

It is important to understand that Mammon is not, strictly speaking, an Intelligence or a conscious external being like those catalogued in grimoires. Rather, Mammon is a construct—an energetic and spiritual idea born of humanity's endless desire, its longing for abundance, and its fear of lack. When people whisper the name Mammon, they do not evoke an ancient deity sitting upon a throne of gold, but the collective power of money itself—the force that governs exchange, possession, gain, and loss.

Most people recognize Mammon only as a word associated with wealth or avarice. Very few, however, grasp that there are mechanics behind this force—an occult structure, a subtle ether of money's flow, which may be manipulated and directed. Just as rivers may be dammed, redirected, or harnessed to generate power, so too may the current of Mammon be influenced on the unseen planes. To ignore this is to remain enslaved by the worldly system; to perceive it is to begin mastering it.

When we began walking the path of the Occult, our circumstances were dire. We do not speak of "first world poverty," but of the bleak deprivation known in Africa and other parts of the developing world—poverty that gnaws at the spirit, where survival itself is a daily act of endurance. Yet through discipline, study, relentless effort, and an awakening to the spiritual mechanics of Mammon, we transmuted that condition. Today, through those same principles, we live in comfort and sustain a successful occult practice.

We share this not as boast, but as testament. Wealth is not accidental, nor merely the product of hard labor; it is also the result of alignment with hidden laws that govern flow and abundance. Mammon may devour those who worship blindly, but those who understand and master this current may draw upon it without being consumed.

It is for this reason that we have chosen to unveil to you, dear reader, the foundational formulae by which abundance may be obtained. We do so because we believe firmly that prosperity is not the privilege of the few, but the potential of all. With knowledge, application, and will, anyone—at any time, in any place—can rise to financial success and command the powers of Mammon, rather than bow before them.

This little work first saw the light of day in 2017, when we released it in its earliest form. At that time, it stood as both a record of our progress and a gift to those who sought knowledge in similar paths. Yet, as with all things, growth demands refinement. What was once raw and unpolished can, through the passing of years and the gathering of

experience, be reshaped into something stronger, clearer, and of greater value.

You now hold in your hands the redux—a remastered version of that original booklet. Much has changed since its first release. Our understanding has deepened, our methods have sharpened, and our vision has expanded. It seemed only right to breathe new life into this work, correcting what required clarity, enhancing what deserved expansion, and re-casting it so that it may stand firmly for years to come.

Think of this not merely as a reprint, but as a renewed vessel: a continuation of the old spirit, tempered and transmuted by time.

The Secret of Mammon

Amongst practitioners of the Occult, it is common to find the Elements assigned hastily to money, wealth, or gain. Unfortunately, many of these associations are founded upon superficial understandings or misunderstandings of the Elements themselves. The error lies not in the intent, but in the lack of depth—mistaking symbol for substance, and correspondence for reality.

Let us consider, for example, the Lesser Invoking Ritual of the Pentagram, a cornerstone of the Western ceremonial tradition. Within its framework, the four archangels are stationed at the quarters, each clothed in elemental association and character:

Raphael ("it is God who heals"): patron of apothecaries, physicians, and healers; linked also with love and marriage. He governs the East and the Element of Air.

Michael ("who is like God"): defender, protector, and warrior; he rules the South and the Element of Fire.

Gabriel ("God is my strength"): herald and messenger, bearer of tidings and dreams; he reigns in the West with the Element of Water.

Uriel ("God is my light"): inspirer of poets and contemplatives; he anchors the North with the Element of Earth.

The very act of Invocation, as its name reveals, is to call inward, to draw into oneself the power, construct, or archetype being summoned. By performing this rite, the practitioner aligns his or her being with the angelic force, temporarily becoming that which is invoked. Yet, herein lies the subtle danger: such rites are firmly rooted in the Western ceremonial current, steeped in Judaic and Christian mysticism. These traditions were brought into Occult practices centuries ago, and many continue to practice them without question.

But here the practitioner must pause and ask with honesty: Do I believe in these angels as living powers? Do I practice within the Western ceremonial tradition?

If the answer to either of these is no, then the operation is nothing more than hollow theatre. To persist in rites whose spiritual foundations one does not accept is to waste both time and energy. Ritual without belief becomes an empty form, a shadow of magick rather than its substance.

This is not to disparage the ritual itself, but to remind that one must walk a path congruent with one's faith, understanding, and current. True power flows when there is alignment between symbol, intent, and belief. Without this, the elements cannot be commanded, nor the currents of wealth—Mammon included—properly harnessed.

Why, then, would the practice of such invocations be a waste of your time? The answer is as direct as it is profound: you cannot truly associate with them. Association is the heart of all magick. With association comes recognition, and with recognition comes belief. Without that vital thread,

the ritual is no more than hollow recitation, its symbols inert. It must be remembered above all else—belief, whether conscious or unconscious, is the spark that animates the occult act. Even so-called miracles are born not from accident, but from the power of belief and association. Without these, what remains is mere wishful thinking dressed in ceremony.

As we have seen, each of the archangelic figures within the Western tradition is bound to one of the four primal Elements: Earth, Air, Fire, and Water. Yet to repeat these attributions without deeper understanding is to miss the heart of the matter. What, in truth, do these Elements signify? Far too often, practitioners lean upon the definitions given in medieval alchemical manuscripts or ceremonial textbooks, never looking beyond the letter into the living current.

To grasp the Elements aright, one must perceive not only their symbolic language but also their planetary correspondences. For it is within the planets—the celestial governors of power—that the true keys to the Elements are found. The Elements are not abstract categories, nor merely poetic symbols of nature's qualities. They are living essences, rooted in the heavens, expressed through the movements and virtues of the planets.

Thus, when you study the Elements, look closely—very closely—at their planetary associations. For it is there, in the interplay of earth and sky, that the mystery of wealth, power, and transformation reveals itself.

To move beyond the surface attributions, we must descend into the heart of the Elements themselves—not as abstract notions, but as forces interwoven with temperament, humors, and planetary influence. Each Element carries within it a character, a rhythm of energy, and a fate that can shape both personality and fortune.

Fire – The Will. Fire is the burning principle, the fierce assertion of will. It is choleric in nature, bound to the humor of gall, and produces a temperament that is irritable, quick to anger, and inclined toward conflict. Yet this same volatility is also the source of its strength: Fire is courage, passion, and the impulse to act. Its planetary governor is Mars, the red planet of war and vitality, whose iron hand forges destiny through struggle.

Air – The Breath of Life. Air is movement, breath, and the invisible current of spirit. It is sanguine, aligned with the humor of blood, and gives rise to temperaments that are active, hopeful, and outward-looking. Those marked by Air possess confidence, vision, and the natural qualities of rulers and orators. Its planetary counterpart is Jupiter, lord of expansion, wisdom, and governance, who breathes fortune into the works of humankind.

Water – The Flowing Principle. Water is fluidity and receptivity, the ebb and flow of life's tides. Its humor is phlegm, yielding a phlegmatic temperament: tranquil, calm, and often lethargic. Though sometimes sluggish, Water's power lies in its adaptability and endurance. It takes the shape of any vessel, and yet wears down the hardest stone. The Moon governs this realm, mistress of tides, emotion, and the ever-shifting waters of the inner world.

Earth – The Pillar of Stability. Earth is solidity, endurance, and weight. Its humor is bile, giving rise to a melancholic temperament: sad, heavy, and inclined to misfortune. In the old attributions, such natures were believed condemned to lowly occupations, tied to labor and hardship. Yet Earth is also the source of prosperity, fertility, and stability. Its planetary ruler is Saturn, the ancient taskmaster, who grants endurance, wisdom, and wealth hard-earned through discipline and toil.

Heinrich Cornelius Agrippa, in his Three Books of Occult Philosophy, added the temperaments to these elemental categories, binding them to the constitution of the individual. In this way, the Elements were not merely natural forces, but living archetypes of character, destiny, and magickal affinity.

When understood together—Element, humor, temperament, and planet—they reveal not just the qualities of nature, but the hidden map of wealth, power, and spiritual current. Herein lies the true framework for understanding Mammon's force: money as an elemental energy, governed by the same planetary principles that shape body, mind, and fate.

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Money is not a natural occurrence, but a creation of humanity. It arose because humankind, like Prometheus, possessed forethought—the vision to secure survival and to ease life's burdens. Thus, money was first conceived within, as an idea, before it ever took form without, as coin,

note, or symbol. From the chaos of human desire and necessity, money emerged. And if money itself was born from the inner fire of imagination and need, can we not also say that the occult Elements arose from the same wellspring? The answer is yes—though the matter is far from simple.

Science, of course, has charted a far broader map. In chemistry we find the periodic table, cataloguing dozens upon dozens of elements, each distinct and external to man. Yet these physical elements, however precise, are not the same as the occult Elements. The latter are not substances of matter but principles of being—archetypal patterns that shape both nature and human temperament.

As we have seen, each Element bears a planetary ruler. These planets are not to be mistaken for distant rocks or spheres in the sky alone. They are living archetypes, mirrors of the human personality itself. The Elements, with their humors and temperaments, reveal not only the forces of the cosmos but the vices and virtues within every person.

Each individual is touched by a ruling planet, the celestial signature that marks their character and destiny. The zodiac signs are but gateways to these rulers, each constellation pointing back to its planetary archetype. This is not a lesson in astrology as such, but the most basic foundation: an education in how elemental and planetary forces impress themselves upon all matters—including money.

For to understand wealth at its root, one must see it as more than currency. Money is the mirror of our desires, our fears, our tempers, and our virtues. It is shaped by the same elemental currents that shape the soul. To see this clearly is to unlock the first key to Mammon's mechanics.

Though money contains within it a balance of all four Elements, two stand out above the rest: Air and Earth. These are its twofold nature—its hidden essence and its manifested form.

Air is the core of money's being: fickle, shifting, quick to appear and quicker still to vanish. It is fluid like Mercury, the trickster, the trader, the swift-footed messenger of gain and loss. This is why both Mercury and Jupiter are planets especially potent for rites of sudden or abundant increase—Mercury for quick opportunities, Jupiter for expansive fortune.

Earth, by contrast, is money's body: stable, tangible, and solid. It is the coin in hand, the structure built, the resource secured. Without Earth, wealth remains a fleeting possibility, never grounded into reality. Thus, to work effectively with the current of money, one must address both halves of its nature: Air to draw it forth, to magnetize oneself as an object of interest in its flow; and Earth to anchor it, to manifest it in tangible and lasting form. In other words: Air for movement, Earth for stability; Air for quick money, Earth for enduring wealth.

Yet here lies a paradox. Because the base nature of money is Air, whenever it is clutched too tightly—whenever fear makes one grasp and cling—it resists. It is the very nature of Air to move. To hold it rigidly is

to choke its current, and in doing so, to repel it. This is why those who desperately cling to wealth often find themselves without it.

This seems counterproductive at first glance—that one must use money, allow it to flow, in order to gain money. But this is to act within its very nature. The warning is clear: this does not mean reckless spending into poverty, but rather a posture of confidence and flow. To treat money as a current, not a prison.

Think of money as a child—restless, curious, with a short attention span. Cling too tightly and it flees. Chase after it in fear and it hides. But when treated lightly, playfully, with interest and confidence, it returns again and again. For to clutch it in fear is to see it as scarcity, as anxiety, as survival itself—and in doing so you align your magnetism with lack. As the Hermetic Law teaches: like attracts like. Fear and desperation repel abundance; confidence and flow attract it.

Thus we arrive at the secret of Mammon. It is not the coins nor the notes, nor the numbers in the ledger. The true power of Mammon is found in perception and magnetism. How you perceive money will determine how it perceives you. View it as evil, and you will unconsciously avert it. View it with anxiety, and it will elude you. But view it as flow, as friend, as servant, and it will remain close—drawn to the field of your belief.

This is the hidden law: Mammon is not mastered by fear or force, but by alignment of perception, by magnetism of will, and by the wisdom to let it move as it must

Properly attuned spellwork can indeed be a boon in matters of wealth. The planets themselves reveal the avenues: Mercury and Jupiter open the doors of quick gain, trade, and fortunate opportunity, while Saturn governs the slow accumulation of resources, long-term stability, and financial endurance. Through talismans, evocations, consecrated charms, and ritual operations, these forces may be called upon to shape the flow of Mammon in one's life.

Yet the single greatest error made by practitioners is neglecting their own perception. For no matter how carefully the rite is performed, if the mind of the practitioner is corrupted by anxiety, fear, or desperation, the work is already undermined. A spell cast in dread is like seed sown in barren soil—it cannot root, it cannot flourish.

Conversely, when a money operation is performed with lightness of spirit, with confidence or even casual disinterest, the current flows more freely. This is not to say the need is absent—one may be in dire straits and yet still approach the ritual without desperation. This paradox is the heart of the art: to summon in stillness, to work in faith rather than fear.

Understand this clearly: you cannot be filled with dread, weighed down with fear of lack, and expect to channel the forces of increase. An operation of positivity requires a vessel attuned to positivity. The practitioner's inner state is as crucial as the circle, the incantation, or the talisman itself. What you hold within will echo outward; if you carry famine in your heart, the ritual will bear famine in its fruit. If you carry abundance in your spirit, abundance will answer.

This is why perception is not merely an accessory to wealth-working—it is its very foundation.

Just as a child thrives on persistence and play, so too does money thrive on motion. Once a great increase has come into your life, the instinct may be to clutch it tightly, hoard it, and guard it in fear. Yet this is precisely what drives it into stagnation. Money, whose essence is Air, as mentioned, resists confinement. To cling to it is to suffocate its nature. To allow it to move is to let it multiply.

Therefore, act in harmony with its current. Use a portion of your gain not for necessity alone, but for joy, for lightness, for the playful gesture that affirms abundance. Buy something whimsical, something that serves no utilitarian purpose but delights you. Purchase a gift for another—even a stranger—and give it freely, with no expectation of recognition or return. Donate to a cause that warms your heart, not for the pride of charity, nor to see your name in a printed newsletter, but simply for the sake of movement itself.

Indeed, you may even buy a small object and leave it in a public place where another soul may stumble upon it and rejoice. These acts, seemingly trivial, are in truth profound: they mimic the very breath of Mercury, the god of trade and swift exchange. Movement for the sake of movement; giving for the sake of flow. This is not loss—it is alignment.

Movement is gain. In embodying this principle, you cease to pursue money as though it were a stranger and instead become the very current through which it flows. To live in this way is to embody Mercury himself—the patron of flow, commerce, wit, and the ceaseless dance of exchange. In becoming Mercury, you cease to beg for abundance and begin to radiate it.

Though money is undeniably a necessity in this world—required for survival, comfort, and power—it should never be regarded with grim solemnity. Treating it with heaviness binds it, and binds you with it. Yes, money may carry serious weight, yet its spirit is not solemn. To engage it properly, you must see it as Mercury would: as a child—ridiculous, playful, and capricious.

Money laughs at rigidity. It delights in movement, in trickery, in vanishing just when you think you have mastered it, only to reappear in unexpected ways. It is playful, yes, but also slyly malicious at times, a trickster spirit that tests how tightly you will cling, how fearfully you will chase. Those who grasp with desperation find themselves fooled; those who play with lightness, who dance with its current, discover that the trickster becomes companion rather than tormentor.

Understand this well: money is a jester in the court of life. It mocks those who worship it, but rewards those who treat it with mirth, fluidity, and wit. To work with Mammon is to embrace its laughter as much as its promise, to accept its mischief as part of its nature. For money is not a grim master, but a trickster child—forever slipping, forever moving, yet always ready to play with those who know how to play back.